THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen" (MATT. 6: 9-13).

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REMISSION OF SINS.

SIN has been defined by the inspired Apostle John as an infringement of the laws of divine order; "Whosoever committeth sin transgresseth the law, for sin is the transgression of the law" (John 3: 4). The Apostle Paul, equally inspired, taught also the same truth when writing to the Romans. He wrote as follows: "For where no law is, there is no transgression" (Rom. 4: 15). "Sin is not imputed where there is no law" (Rom. 5: 13). "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet" (Rom. 7: 7). "For without the law sin was dead" (Rom. 7: 9). Sin, therefore, must be a voluntary infringement of any of the laws and commandments that Almighty God has revealed in the scriptures for the guidance of mankind. Some persons have certainly transgressed these laws to a greater extent than others, but no one will be found entirely free from such transgression except the One who, although tempted even as we are, was yet without sin. The scriptures testify to the inherent evil in man when they assert that—"There is none righteous, no, not one" (Rom. 3: 10); and when they also declare that—"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (John 1: 8).

There can be no law without a punishment attached to its infringement, consequently an offender must necessarily bear the results of his transgression in the shape of suffering, sorrow and remorse. These results of sin are universal, and no one is excused or exempted therefrom, for "God is no respecter of persons" (Acts 10: 34). Among the laws of divine order, for instance, are embraced

the laws of health, and it will be admitted that the individual who wittingly breaks any of such laws, be he good or bad, righteous or unrighteous, must inevitably pay the penalty appertaining to that act of disobedience. And so it is in respect to all the other laws and commands given to man by so just and righteous a Being as Almighty God. All divine laws have been given for man's welfare, and, while happiness is the result of obedience thereto, sorrow and suffering must in some form or another follow disobedience and transgression. For their own happiness and comfort, then, if for no higher motive, all men ought to seek for a remission of their sins, and for a forgiveness that will alleviate or remove those evils that follow upon transgression.

Fortunately for mankind the Almighty is full of love and compassion, and, unlike man, He is an absolutely changeless being; so that sin, hateful as it must ever be to Him, can never extinguish either His love or His mercy. These form part of His attributes and character, and, therefore, can never fail; but sin obscures all perception of them, and intercepts the communication of His grace. All sins committed stand as an impenetrable barrier between the offender and his God, and this barrier has to be removed before the offender can enjoy the light of the divine grace illuminating his soul. It is only when the sun shines brightly upon the earth's surface that nature seems to revive and to rejoice, and it is the genial light and warmth which that sun affords that enables the soil to render its fruit in due season, and the forest trees to put on their verdure; but just as soon as dark and heavy clouds intervene and obscure the sun's rays, the earth assumes an appearance of sadness, and soon the air becomes damp and chilly; and if these clouds were to continue to intercept the light and warmth of the sun for any considerable length of time, the earth's produce would greatly suffer, and eventually altogether fail. The sun, however, has never ceased to shine, or to pour down its warmth and light all this time; but both the warmth and light have been unable to penetrate through the intercepting screen of vapour. As soon, however, as the clouds roll away, the sun is seen to be shining as brightly as before, and all nature once again revives. And thus it is with God and man. He is always full of mercy and love notwithstanding man's transgressions and shortcomings; but the latter's sins hang as a heavy cloud between him and that divine mercy, and obscure the light and warmth of that divine love, so that they can no longer be perceived, or bring the joy and comfort of His presence to the sinner. Like the cold earth man must languish and suffer, and there can be no true happiness and peace until he realizes a forgiveness of his sins, and this can only come with the removal of those clouds of guilt that have separated between him and his Maker.

It is not man's penitence that makes God merciful, for, being changeless, He is always so. When one speaks, therefore, of God's

forgiving a sinner, it must be looked upon as an accommodation of language, for it in no way implies that any change comes over God's feelings towards the offender, but it betokens a removal of the sins that have intervened and hidden, as it were, God's face from him. The Lord in forgiving Israel and Jacob, as recorded by the Prophet Isaiah, said, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44: 22). From many parts of scripture we learn that the love of God would save all mankind, but it is at the same time evident that man, as a free agent, must be ever willing and ready to be saved. The unchangeable God would always shine upon His children, and fill them with happiness, but the hinderance is ever with man, and it is only when the latter is truly penitent, submissive, and obedient that he can attain to that condition which makes him receptive to the divine light and grace. The Almighty, in directing Ezekiel on a certain occasion to warn the wicked, told him to speak to them as follows, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33: 11). Years afterwards the inspired Apostle Peter wrote, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II. Peter 3: 9).

This blotting out of trespasses, or, in other words, forgiveness of sins is, therefore, altogether conditional upon sincere repentance, which is a godly sorrow for sin, and a determination to live in the future in obedience to God's laws; a turning away from all evil, and an earnest endeavour to follow that which is good. St. Peter, when preaching to the Jews in Jerusalem and reprehending them for crucifying Christ, said to them, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3: 19). A state of real repentance, however, can only follow a true and firm faith, and such faith cannot but inculcate in harmony with itself works of love, righteousness and obedience. It is by such spiritual fruit as this that repentance can be tested, and its sincerity recognized.

These two first principles of the gospel of Christ, namely, faith and repentance, will lead the penitent on to an earnest desire that his sins might be forgiven him, and, inasmuch as baptism has been divinely ordained for the remission of sins, he will hasten to the compliance of this third principle of the gospel in order that his transgressions may be blotted out as a thick cloud, and as a cloud his sins. By such acts of obedience he becomes a fit subject for the reception of the Holy Spirit, which the Lord has ordained should be given by the laying on of hands by the priesthood, and thus "being made free from sin, and become a servant to God, he has his fruit unto holiness, and the end everlasting life" (Rom.

6: 22). He receives the joy of his salvation, and a hope full of immortality; and is able to enter daily more and more into the riches of Christ's redeeming love.

Let it not be supposed, however, that forgiveness, while removing the clouds of guilt which have separated between God and the penitent, will extinguish all the latter's sinful dispositions. The fight against sin and evil will probably be harder than before, and will go on unto the end; life's race will still have to be run, and the cross to be carried; but to those who strive and endure faithfully, the fight must surely end in victory, the race will bring with it its prize, and the cross will be followed by a glorious and radiant crown in the eternities that lie beyond, and towards which every soul, willingly or unwillingly, is steadily but surely hastening on day by day. It is a hope of the hereafter such as this that sustains weak mortals on the earth, a hope that we are told "maketh not ashamed," because it never disappoints any who trust it. It sheds a light upon the darkest paths of life for all who are faithful here, and who strive to continue steadfast to the end, an end that will culminate in everlasting happiness in the presence of Almighty God. The poet Goldsmith sums up the beauty and strength of such a hope in the following lines:

"Hope, like the glimm'ring taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray."

St. Helier, Jersey. R. M. B. T.

MINUTES OF LONDON CONFERENCE.

THE London semi-annual conference convened at "Deseret," 152 High Road, South Tottenham, London, N., on Sunday, September 13th, 1914. There were present, President Hyrum M. Smith of the European mission, Elder Arthur L. Beeley of the Liverpool office, sixteen elders from the Swiss-German and French missions, President Stewart Eccles and twenty-nine traveling elders of the London conference.

The morning session commenced at 10:30. After the usual opening exercises President Stewart Eccles gave a short address of welcome, and bore testimony that the angel spoken of by John the Revelator has delivered his message. Also gave a brief report of missionary work done in the London conference during the past six months, which showed that thirty-nine members have been initiated into the fold of Christ by baptism.

Elder Jacob T. Fowles spoke concerning latter-day revelation. He made it clear that revelation is an essential feature of Christ's Church. He also harmonized this truth with the history of the Church of Christ in former days.

Sister Annie Williamson and Elder J. Vern Olsen sang the duet, "Come, Holy Spirit."

Elder Floyd S. Leaver addressed the congregation upon the subject of obedience, showing that all blessings are predicated upon obedience to some law; also stated that every one will receive a reward for all good acts performed, and will likewise be condemned for good deeds he could do, but which he fails to perform.

Elder R. Delbert Rasmussen then explained that the ministering of angels occupies an important place in the divine plan of our heavenly Father. Compared the heavenly messenger's visits to the Prophet Joseph Smith with similar incidents related in the holy scriptures. All the speakers bore strong testimonies that Joseph Smith was a prophet of God, and that Jesus is the Savior of the world.

The afternoon session commenced at 2: 30. After the opening exercises the sacrament was administered by Elder Charles F. Powell and J. Perry Egan. A sacramental solo was rendered by Sister Annie Williamson.

Elder Leo Eagar presented the names of the Church authorities, who were unanimously sustained.

Elder Jesse W. Minson bore a strong testimony, and spoke upon the great importance the gospel of Christ should be to every individual. Felt that the Latter-day Saints should, of all people, realize and be grateful for the knowledge and testimony God has given them.

The choir sang the anthem, "Ye shall dwell in the Land."

Elder Harold I. Goodwin of the Swiss-German mission, said he had been laboring in different parts of Germany and Switzerland for the past thirty-one months, and had learned to love the people of those countries, and to value the souls of men. Said we are all God's children, and it should not make any difference as to what nationality we are. Had enjoyed his labors as a missionary of Christ's gospel to a great extent.

Elder Harold S. Campbell of the Swiss-German mission, then spoke concerning the troublesome conditions which exist among the European nations. Advised the saints not to cherish bitter enmity towards any people; but endeavor to make practical the commandment of the Savior—"That ye love one another."

The evening session began at 6:30. President Benjamin F. Howells of the French mission was the first speaker. He expressed his appreciation of the opportunity he had in attending the London conference, and being given the privilege of voicing his sentiments in regard to the gospel of Christ. Felt to rejoice in the assurance he had that the gospel of Christ "is the power of God unto salvation." He had enjoyed his missionary labors among the French people.

Sister Lilaine Olva sang a pleasing contralto solo.

Elder Arthur L. Beeley addressed the congregation, and gave

an excellent exposition of the "purpose of man's existence upon the earth." Referred to the words of the Prophet Nephi, "Adam fell that man might be, and men are that they might have joy." Stated that there is a test by which all things can be proved. The formulas vary according to what is being tested; and there are adequate tests by which "Mormonism" can be authenticated from the rational, scriptural and every other point of view.

The duet, "I waited for the Lord," was rendered by Sister Annie Williamson and Elder J. Vern Olsen.

President Hyrum M. Smith then spoke upon the promises of God to Father Abraham and the children of Israel, and showed that those promises are valid to the people of the world to-day. The promises of God are for everyone, and anyone will be accepted with Him if he will but come unto God, acknowledge that He is, and that He is a rewarder of them that diligently serve Him. We are all the sons and daughters of the same God—every nation, kindred, tongue and people. All those who will follow the Savior's plan of salvation and be baptized by the proper authority, come under the same promises as those who have been born under the new and everlasting covenant.

Professor Elihu Call, of Salt Lake City, Utah, sang the inspiring solo, "Calvary."

A good spirit was manifest in all the meetings, and the appreciative congregation received much food for thought. The North London choir, under the leadership of Elder Porter S. Tillotson, was enlarged by an addition of the Watford choir. Several songs and anthems were beautifully rendered by the choir which brought forth much favorable comment from saints and visiting friends.

Between the afternoon and evening sessions a well-attended baptismal service was held. Six persons were led into the water of baptism.

On Monday, September 14th, President Hyrum M. Smith and Elder Arthur L. Beeley met with the elders in Priesthood meeting. They gave many valuable instructions and good advice to the elders. President Smith also made arrangements for the transfer or release of about forty elders of the Swiss-German and French missions, who were in attendance.

LEO EAGAR, Clerk of Conference.

"To go about moping, depressed, blue, out of spirits in general, is to exist, but not to live. It is the condition of a mollusk, and unworthy of a human being. Worry is a state of spiritual corrosion. A trouble can either be remedied, or it cannot. If it can be then set about it; if it cannot be, dismiss it from your consciousness or bear it so bravely that it may be transfigured to a blessing."—LILLIAN WHITING.

THE TIDE WILL TURN.

You are hindered, slandered, troubled, misrepresented, and lied about. Bad men make false statements, and good men believe them; and you find yourself condemned unheard, and cast out and scorned. And if you defend yourself you will be counted quarrelsome, and if you expose the hypocrisy of your assailants, they will put on the garb of injured innocence, and claim to be persecuted for righteousness' sake, and you will find your last state worse than the first.

What can you do? Wait! Do not struggle like a horse in a snowdrift, till you break everything in pieces. Do not try to compete with Satan or his children in abuse or in railing accusations—Michael the archangel knew better than to do that. Wait on the Lord. Let liars lie. Let slanderers slander. Let men have plenty of rope, and they are quite likely to hang themselves. The men who wrong *you* to-day will wrong some one else to-morrow, and some time their evil deeds will come to light. The men who wrongly accuse you now, will be accused themselves by and by, and will have plenty to do defending themselves, without troubling or hounding you. The men who have believed lies, and acted upon them, will by and by find that their turn has come, and the venomous tongue which has stung others will turn and sting them, and compel them to speak in their own defence.

Do not fret. The tide will turn. Men will find out who lies and who tells the truth. Men will learn who is selfish and who is disinterested. And men who have climbed up by pulling others down, and who have sought to build their own houses by tearing down the houses of others, will see their hopes and plans end in ruin and chaos, while dwellings of the faithful will stand secure upon a rock.

The tide will turn: if not now, by and by; if not here, hereafter; if not in time, then in eternity; and we shall see that all things have been working for good for those who love the Lord, and who are called according to His purpose.

Men who are right can afford to wait. Men who are to live forever need be in no hurry. Men who have God for their friend need not fear what man can do unto them. Wait on the Lord. Keep His way. Trust in Him at all times. He will never leave nor forsake you, and by and by the tide will turn, and right will flourish, and wrong will fail and die.—Selected.

"It looks sensible to avoid every spell of anger we can. We run from a hornet's nest, flee from mad dogs, jump from snakes, and shun poison vines. Why not observe the same care in avoiding things that bite and inflame our temper?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 24, 1914.

EDITORIAL.

CONCERNING THE BOOK OF MORMON.

If the Book of Mormon is not an authentic record, on its every page there were concealed many dangers that its fictitious character should be disclosed. The pitfalls and insidious snares that lie all along the pathway of any man, and especially of an unlearned youth, who should undertake the writing of the history of an ancient people of whom he could, at the time, know practically nothing, can not, because of their wide range, their number, and the certainty with which they would operate to disclose the true character of the work, be appreciated by any one who shall give the matter superficial consideration only. In order to write successfully a history of this character, the author would have to do it in perfect oblivion of his personal environment, education, prejudices, etc., and, moreover, enter just as fully into the life and times of the people of whom he wrote as though he were dwelling among them, and was perfectly familiar with their history, or could, at least, obtain the accounts which related to it. It must be consistent with itself, with the times to which it refers, with the manners, customs, laws, etc., of the people concerned and also with all the reliable records of history which may become known from any and every other trustworthy source. Now, it is conceded, by those whose opinion on a question of this nature should be final, that, in view of these and other obstacles, a performance of this kind is not possible to man with his limited powers, even though the work might be undertaken by the most learned of our race. It could not be written so that no one might disprove it by just criticism and evidence, especially when the latter should be produced by more thorough historical research.

Respecting the Book of Mormon, which claims to be an authentic history of an ancient people, it is observed that, though it was brought forth by an unlearned youth, it does successfully withstand the severest tests of just criticism in all essential points, from all quarters, and from all parties—even from its most bitter enemies, who have been so eager and determined to disprove its reliability that they have descended to the most unwarranted and, withal, stupid misrepresentations in order to make it appear that they have laid bare its alleged, historical worthlessness—one noticeable instance occurring in relation to what that book does say about a certain ball, or director, which WORKED ACCORDING

TO THE FAITH OF THE PEOPLE who possessed it. This account has been so perverted by anti-"Mormons" that it makes the Book of Mormon practically claim that the compass of our times was known to the Jews who lived about B.C. 600, and, therefore, that book, so they say, stands condemned on its face; since the compass did not come into use among western nations until some time during the twelfth century of our era. But as nothing can be proven by misrepresentation and falsehood, that work still stands unimpeached as to its authenticity. Compasses work according to the influence of magnetic attraction; not by FAITH as the Nephite "director" did. The compass needle also points towards the north, not in the direction mariners should take in order to follow a course towards a "land of promise." An instrument which operates as the Nephite "director" did, is nothing like a common mariner's compass.

We presume it has never occurred to our enemies how openly they manifest their weakness—the utter lack of reliable weapons with which to assail the Book of Mormon, when they descend to the manufacture and use of such baseless fabrications as the one just noticed in order to make their stupid and fruitless assaults. If they have any darts pointed with truth, and that can, consequently, be cast by the power of God's Spirit, why do they not use them? Why not bring forth their STRONG reasons? Why use pop-guns, if they have any rifled cannon? The game is big enough to call for the use of their most effective arms. What reason can they give for not doing so? Are they so obtuse that they do not know there is misrepresentation and falsehood in the story of the compass which they have conjured out of a reckless imagination; and have used with such persistency; yet without results save the disclosure of their own weakness? Are they so ignorant of the teachings of God's word that they do not know that Satan is the father of lies? and understand also that when they make use of his tools they must be doing his work? The use of such weapons accomplishes nothing whatever against the inspiration of the Book of Mormon.

It is highly significant that attacks on the authenticity of that book are not being made with much frequency of late years. A great deal of archæological research has been carried on during the last few decades, right in the regions where the Book of Mormon history is laid, and the silence of our enemies respecting the results of that work is quite significant. If anything is coming to light there affecting its authenticity, we should surely hear of it. Why all this oppressive silence? If there is a weak spot in "Mormonism" anywhere—one that can be got at by anybody and everybody, who has a mind for assailing this work, just here is its vulnerable point; EVIDENTLY SO ON THE GROUND THAT THE BOOK OF MORMON IS AN HISTORICAL FABRICATION. The man who can perceive truth at all, must understand this fact; yet it is a point

in our defense, which, if unassailed and undemolished, becomes one of our strongest. A weak point, if we may so call it, since as plain history, and unambiguous in terms, it can not be given a spiritual meaning, nor explained on the plea of misinterpretation of the originals, and it is impossible to revise it; but one of great strength if allowed to stand as true, since every intelligent person must then conclude that it has come forth by the power of God; and, consequently, Joseph Smith's statements respecting it are founded on facts.

If the friends of the Book of Mormon should descend to the crafty, detestable artifices in their efforts to defend it, that characterize the attempts of many of its enemies to overthrow it, who does not know that such support would condemn it without further proof? We have no stories to invent in defense of the authenticity of that book. We are willing to let it stand or fall by the EVIDENCES produced by non-"Mormon" archæologists, who have worked or are now working in the field covered by its history, and from various other sources. The misleading stories employed by its enemies in their attacks on it, serve no good purpose whatever except to show the desperate straits to which they are reduced; and it is easy to see by the contemptible character of their weapons of assault, that their cause is odious in the sight of God.

The virtue of consistency in an historical record can scarcely be over-estimated; since unless the truth is adhered to in every part and detail, inharmonious and conflicting statements are certain to appear in it; and we venture to say that few ever consider in how many ways the Book of Mormon might be inconsistent with itself, and with known facts of history, if it were an imposture; nor shall an effort be made at present to call attention to them; for a work of that kind would be one of large proportions; but some matters shall be considered which show that the significance of a consistent record does characterize that book, and that its integrity as such is substantiated by certain related facts of which it takes cognizance either directly or indirectly, and first:—

The men of the lower, as well as many of the upper classes of Egyptian society shaved the hair from their heads as well as from their faces, as we learn from the *Am. Encyc. Brit.*, Art. Egypt. Now, the Lamanites—a people of whom the Book of Mormon gives an account—were also accustomed to shave their heads, for the practice is recorded in Enos 1: 20; Alma 3: 4, 5; Mosiah 10: 8 and III. Nephi 4: 7, the passage last quoted referring to the custom of certain bands of robbers in the Nephite lands. The observance of this custom by Book of Mormon peoples is readily accounted for as arising from their knowledge of Egyptian fashions, as disclosed to them by shorn heads that might have been engraved as Egyptian hieroglyphics on the brass plates; or it could easily have been known to the colonists who left Jerusalem, and settled finally

in the "promised land" of America. The Bible also speaks of it as a custom known and observed under certain circumstances by the Jews, as the reading of Acts 18: 18; 21: 24, and Num. 6: 18, 19, makes apparent. The shaving of the head by ancient people of America is consistent, therefore, with Jewish practice and knowledge; and to that extent points to the truthfulness of the Book of Mormon record.

2. The Egyptian "priest was occasionally clad in a leopard's skin, either tied, or thrown over the shoulders, or worn as a shirt, the forelegs forming sleeves." The authority for these statements is the same as that just given in relation to the shaving of the head, and the quoted words are found under the same heading. In an engraving in *Stephens' Travels In Central America, Chiapas and Yucatan*, Vol. 2, following page 352, we find the figure of a priest clothed in a leopard's skin, thrown over his shoulders. Since there are not now, and never have been, so far as history informs us, any wild leopards in America, the representation of the skin of one of these animals among the ancient relics of that land is not readily explained unless we assume that the people who lived there knew enough of Egyptian priestly apparel to portray it in their statuary; or if they represented an actual vestment of one of their priests, how did that leopard's skin get to America unless it was carried there by some one who crossed to those western shores from the so-called old world? And, further, since we find the skin of a leopard used as a cloak thrown over the shoulders by officials who performed some kind of religious service among the Egyptians on the one hand, and by ancient Americans on the other, do not these coincidences suggest strongly that the respective peoples were at some time so situated that intercourse between them was open and familiar, or that Egyptian history in some of its minute details was known to the ancient inhabitants of America? The Book of Mormon history provides for the necessary conditions.

3. The Book of Mormon records shows that the ancient Nephites who inhabited a portion of the western continent were familiar with the elephant, and used that animal in their domestic service. The vindication of the Book of Mormon claim that such animals did anciently exist on the American continent has followed from scientific researches—from researches that have been made since the book named was first published to the world, and which at that time provoked the ridicule of the enemies of that work. But now it is well known that elephants did exist anciently in America; and the question arises as to how Joseph Smith came into possession of that knowledge so long before the wise and the learned of the world were prepared to admit the truth in the case, and even scoffed at the proposition as the absurd idea of an impostor. When the discoveries to which reference has been made became known, the question narrowed down, so far as the

Book of Mormon and its enemies were concerned, to a determination of the time nearest our own day when the elephant was a living creature in America. Though the scientific world and its allies, which included the combined forces of sectarian Christendom, had been driven in rout from the field on the first point at issue, it was, nevertheless, stoutly maintained that the Book of Mormon could not be right on the other. Infidelity dies hard. It has flourished so long, and in soil so well adapted for its sustenance, that it will take a generation or two yet for it to pass away. It was claimed that the time when the elephant became extinct in America, must be measured back into the ages of the past—just how many thousands of years nobody could tell—but they were so many that the two thousand provided for in the Nephite records were too insignificant to enter seriously into the reckoning, and the jeers, scoffs and ridicule by no means died away. This attitude was taken in spite of the fact that certain evidences could be produced to show that the statements of the Book of Mormon as they relate to the time involved were quite probably true. Respecting this phase of the controversy, it is fair to presume that people who chisel in stone the form of an animal, or any part of it, are familiar more or less with such an animal. Turning to Stephens' works, same as before, Vol. 1, page 156, we find near the top of the two "idols" represented there, the two trunks of elephants. Mr. Stephens, who was on the ground, and could view them critically, could make nothing else out of them. That the sculptured trunks in the work of the ancient Americans could have been the product of mere imagination, was scarcely believable; yet the enemies of the Book of Mormon were unwilling to admit that its records could be true as to its time provisions in this case. Of course, the proofs which had come to light substantiating its truthfulness on one of the points at issue, should have taught them caution; but in general they maintained their hostile position, and can scarcely be said to have abandoned it yet, though an archæological bureau at Washington, D.C., and under governmental control, has come to the conclusion that elephants did exist in America not more than one thousand five hundred years ago. In what manner infidelity will try to explain how the Book of Mormon came to be in possession of the facts in the case so long before the scientific world was prepared to admit them or knew anything about them, has not yet been developed.

(TO BE CONTINUED.)

Of all acts, is not, for man, repentance the most divine? The deadliest sin were the consciousness of no sin. The heart so conscious is divorced from sincerity, humility and fact. Hence the experience of David is the truest emblem of man's moral progress and warfare ever written.—CARLYLE.

THE SECRET OF SUCCESS.

THERE are some men who appear born for good fortune, and others whose destiny appears to subject them to continued failure and disaster. The ancients represented fortune as a blind goddess, because she distributed her gifts without discrimination; and in more modern times the belief has been prevalent that the fortunes of a man were ruled chiefly by the influence of a planet under which he was born. These superstitions, however ridiculous, show at least that the connection between merit and success is not very conspicuous; yet it is not therefore the less perpetual. To succeed in the world is itself a proof of merit; of a vulgar kind it indeed may be, but a useful kind notwithstanding. We grant, indeed, that those qualities of mind which make a man succeed in life are to a great extent subversive of genius. Nevertheless, numerous examples might be given of men of the highest genius being as worldly wise as duller mortals.

The most important element of success is economy; economy of money, economy of time. By economy I do not mean penuriousness, but merely such wholesome thrift as will disincline us to spend our time and money without an adequate return either in gain or in enjoyment. An economical employment of time brings leisure and method, and enables us to drive our business, instead of business driving us. There is nothing attended with results so disastrous, as such a miscalculation of our time and means as will involve us in perpetual hurry, debt and difficulty. The brightest talents must be ineffective under such a pressure, and a life of expedients has no end but penury. The best recipe, then, for succeeding in the world is this: work much and spend little. If this advice be followed, success must come, unless, indeed, some unwise adventure, or some accident against which no human foresight could provide, such as sickness, conflagration, or other visitation of Providence, should arrest the progress onward, but in the ordinary course of human affairs, it will ever wait upon economy, which is the condition by which prosperity must be earned. Success in this world, however, though universally coveted, can be desirable only in so far as it conduces to true happiness, and it conduces to true happiness very little unless its possessor cultivates an active charity towards God and his fellow-men.

The man, whatever be his fame, or fortune, or intelligence, who can treat lightly another's woe, deserves to be, aye, and is, and will be, despised by God and man.

Upon such a person all the gifts of Providence are thrown away. Happiness he has none; his life is a dream, a mere lethargy, without a throb of human emotion, and he will descend to the grave "unwept, unhonored and unsung." Such a fate is not to be envied, and let those who are intent upon success remember that

material success and the success of pride and vanity will end in vapor.—*The Echo* (American).

GOSSIP.

"Don't believe everything you hear." The older one grows, the more the above sentiment appeals to common sense. Experience teaches that it is easy to believe rumor and gossip. You possibly can recall instances in your own life of your believing some wild, unwarranted report about a friend, which caused you to lose respect for and confidence in him. Gossipers were busy scandalizing, and in many instances wilfully misrepresenting. You believed them and passed judgment without a hearing, without even a chance on the part of the injured to defend himself. Afterwards you found that what was told you had no foundation in fact, and the "busybody" had wilfully tried to injure the reputation of another. Then it began to dawn upon you, how swift is the flight of gossip; how poisonous; how cruel; how unjust. Conscience-stricken you went to your friend and begged pardon for thus accusing him wrongfully.

Judas betrayed his Lord and Master. He listened to the scandalous reports that were told. He began to lose confidence and respect. Finally he believed some of the wicked falsehoods, and with a traitorous kiss placed Him in the hands of cruel and fiendish mobbers. When the arch-traitor realized what he had done, he flung the thirty pieces of silver at the feet of the rabble, then went and hanged himself. This is, of course, the extreme case, but it only shows how easy it is to believe false reports concerning others.

Many individuals, to extol their own virtues, delight in gossiping about others, who, in every good gift, are their superiors. A reaction always comes.

As a person advances in years and experience he learns that many, many people are inaccurate, that they will relate the wildest rumors as if they were facts, and that it is a common thing to relate, as if true, a discreditable incident that he actually knows nothing about. Prejudice runs riot with the average man and woman.

The only way to judge a person—if at all—is by his record, by the way he has lived all his life. Gossip is ever busy. Beware of its sting. Generally, its only basis is jealousy, irresponsibility or credulity. Do not allow irresponsible rumors to enter your heart, nor wild gossip to influence you, for in time they will become cankers to your soul, destroying the finer God-given traits within you. Beware of the idle gossiper!—*Liahona The Elders' Journal.*

AN INDIAN'S IDEA OF SECTARIANISM.

"THE following sensible talk is credited to a Mohegan Indian in Connecticut. It so well represents the spirit of sectarianism that we give it as we find it. If God should treat some people in the world to come as they treat their brethren in this world, He would afford them very little liberty or enjoyment."

Said the Indian: "Supposing you get to heaven; the Lord Jesus ask you who you be. You say, 'I am a Presbyterian.' Then He say, 'You sit there, on that little seat, and there you stay; don't you go anywhere else. Keep your place.' Another come to heaven. He ask, 'Who are you?' He says, 'I am a Baptist.' 'Then you sit there, on that little, narrow seat. Let no one sit nor eat with you, nor come near you; have all your seat to yourself; keep all your singing and rejoicing to yourself.' Another come. He say, 'Who are you?' He say, 'I am a Methodist.' Then He say, 'You sit in that corner, and let one stand to keep all away that do not make as much noise as you make.' Another come. He say, 'Who are you?' He answer, 'I am a Quaker.' Then Christ say, 'You sit way out yonder, alone, that the noisy ones may not disturb you, while you worship by thinking, without singing, bowing, looking joyful, or joining with others who come to speak of my goodness or talk of my power.'

"After all these, by and by, Indian come. The Lord Jesus ask who he be; he say, 'I love our Lord Jesus with all my heart and soul, and love all who love Him in sincerity.' Then the Lord Jesus say to him, 'You may sit where you please; may walk all over heaven: eat where you please; enjoy all the liberty heaven affords; be equal to angels, and not be confined to any seat.'"—UNKNOWN.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Edinburgh (Scottish conference), on September 12th, 1914, when four souls were added to the fold of Christ.

A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London (London conference), on Sunday, September 13th, 1914, when six persons were added to the Church of Christ. Elders Porter S. Tillotson, Jesse W. Minson and John B. Abery officiated.

Releases and Departures.—The following named missionaries have been honorably released, and sailed for Montreal per s.s. *Scotian*, on September 18th, 1914. From the British mission—John S. Gould and Porter S. Tillotson. From the Netherlands—Steve Love. From the French mission—John H. Dalley. From the Swiss and German mission—Harold I. Goodwin, Henry Glissmeyer, Frank W. Asper, Henry G. Matheson, Ernest A. Strong, Alma B. Spencer,

Albert A. Koch, Frederick O. Webb, Ezra G. Carter, William S. Young, A. Leon Winsor, Harold S. Campbell, Guy Hafen, John C. Barfuss, Harold L. Tribe, Oscar L. Read, Joseph B. Christensen, J. Sylvan Rasband, Howard J. Stratford, Shirley C. Horsley, George H. Swan, Alma Huber, Frederick G. Barker, Eugene Gay, Daniel Y. Spencer, Seymour J. Quinney, Frederick J. Hirschi, Benjamin F. Howells, Gilbert Wallace, Herman Petereit, L. Benjamin Pearce, Thomas W. Dahlquist, Lawrence Murri, George Allemann, Thomas A. Figgins, John A. Denning, Orson A. Johnson.

Transfers.—A number of elders who have been laboring in various countries embraced within the present European war zone, have been transferred to the United States, to continue their work in missions there as follows: To the Eastern States mission—E. Woodruff Stucki, Silas S. Cheney, Benjamin H. Knudsen, William H. Bangerter, Waldo W. Lyman, William H. Wallace, Allan S. Tingey, G. Albert Adams, Willis N. Parkinson, Raymond S. Wilcox, Richard W. Robinson, Justin Call. To the Northern States mission—William E. Harvey, William R. Dixon, Alvin S. Reber, Ernest E. Sonderegger, George A. Browning, Lawrence Farr, Byron G. Miller, Maurice M. Marler, Alma A. Moser, M. Lowry Allen, George M. Ruckert, Marvin G. Bennion, Vaughan M. Cannon. To the Central States mission—Charles C. Martin, Morgan J. Davies, Clifford M. Jensen, Richard Maass, Joseph B. Standing, James J. Ryser, C. Ralph Cornwall, Arthur Knudsen. To the Southern States mission—Alma F. Smith, Joseph G. Carpenter, Jesse Bigler, Alonzo B. Isaacson, Ernest Marti, Henry Ripplinger, Lester Wade, Christian F. Datwyler. These elders also took passage on the *Scotian*, in company with those released to return home. All were in charge of Elders Benjamin F. Howells, Harold S. Campbell, and Harold I. Goodwin.

Elder Cleveland Curtis has been transferred from the French mission, and Elders Kenneth Cannon, James D. Johnston, David I. Stoddard and Robert H. Jones from the Swiss and German to the British mission. Elder Cleveland Curtis is assigned to the Liverpool, and Elder Robert H. Jones to the London conference. The three remaining elders go to the Scottish conference.

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